

COMMUNITY SERVICE NEWS

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TEN-DAY COMMUNITY TRAINING CONFERENCE

July 5-15, Antioch College, Yellow Springs, Ohio

(See inside front cover for preliminary announcement)

*Issued bi-monthly by Community Service, Inc., Yellow Springs, O., \$1 per year,
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Community Service, Inc., Sponsors Summer Conference

On July 5-15 the American Friends Service Committee will hold an Institute of International Relations at Antioch College, Yellow Springs, Ohio. At the same time, and as part of the Institute, Community Service, Inc., will conduct a conference on the small community, with a number of courses for study and training of community leaders. July 10-12 have been set aside as a concentrated community emphasis period, with the Institute as a whole devoting its program to consideration of community problems, in study and discussion groups.

Speakers and resource leaders who have already agreed to serve at the conference include Dr. Regina Westcott Wieman, of the Family Community Project at Addison, Michigan; I. W. Moomaw, rural life consultant, of Manchester College, North Manchester, Indiana; Murray Lincoln, of the Ohio Farm Bureau; John E. Vance, director of community planning at Greenville, Ohio; Mrs. Hilda Livingston, community leader in Yellow Springs; Lynn Rohrbough, of the Co-operative Recreation Service; Stanley Hamilton, of the Rural Life Association; and Arthur E. Morgan, of Community Service, Inc. Study programs, for persons or groups preparing to attend the conference, will be supplied.

Write for information to Community Service, Inc., Yellow Springs, Ohio.

How Education of Parents Affects Democracy In the Home

"In order to be able to exercise this privilege of taking part in government—not only political government but government of his church, business, shop, and family—a person has to be trained from childhood up. . . . The parents of the well adjusted children not only loved them but also admired them, tried to understand them, and respected their right to think for themselves. None ever demanded blind obedience. They were anxious to get their children's viewpoint and to explain their own ideas. They appealed to the sympathies and understanding of their children in order to make them accept the necessary regulations. None of them believed in resorting to fear as a method of discipline. Their children did not need to fight for their place in the family. They all were equally appreciated, and they all had the feeling of secure belonging."—National Parent-Teacher, December, 1943.

The home is the smallest and most intimate community. Next comes the "primary group" or small community of homes. It is in these intimate associations that the attitudes develop which largely determine the behavior of men and women in later life. If democracy does not thrive in the home and the small community it will not prevail in the world at large.

The Fels Fund, at Yellow Springs, Ohio, for the past ten years has been making a study of conditions which influence the development of children. In the course of this work nearly two hundred families have been carefully studied through a period of years. A recent report throws light on the relation of the education of parents to the existence of democratic habits in the home. Because of the significance of these findings in relation to the values of community life they are reproduced here.

To begin with, those making the study set up a number of standards by which to measure "democracy" in the home. They are as follows:

"1. *Justification of policy*—The parent's tendency to explain reasons for requirements and penalties. The logic of the policy from the child's point of view.

"2. *Democracy of policy*—The extent to which the child shares in the formulation of regulations.

"3. *Non-coerciveness of suggestions*—The extent to which the parent's suggestions are *not* dictatorial or coercive.

"4. *Readiness of explanation*—The parent's tendency to satisfy the child's intellectual curiosity. His response to 'why' and 'how.'

"5. *Direction of criticism* (approval)—The extent to which the parent's criticisms are approving or disapproving. A high rate indicates approval.

"6. *Clarity of policy*—The clearness with which the standards of child conduct are manifested to the child.

"7. *Understanding the child*—The extent of the parent's insight into the child's needs, wishes, point of view, level of development, etc.

"8. *Non-arbitrariness of regulations*—The opportunity allowed for the exercise of judgment, and the absence of restrictive rules in the standards to which the child is expected to conform.

"The next step was to classify each home as democratic or autocratic or mixed. A home was called democratic if it was rated as higher than the Fels average on seven out of the eight variables in the preceding list. A home was called autocratic if it was rated lower than the average on seven out of the eight variables in the list. If more than one variable in the eight was inconsistent with the other, the home was put in the mixed group.

"The following table shows how parents with varying amounts of schooling are distributed among the three types of homes—democratic, autocratic, and mixed. The numbers represent the number of different homes in each of the three classes."

	Less than 8th grade	8th grade	Some high school	Finished high school	Some College	Finished College	Grad. School	TOTAL
Democratic	0	0	1	5	10	19	14	49
Autocratic	3	9	10	24	7	3	1	57
Mixed	0	21	7	19	20	15	2	84
TOTAL	3	30	18	48	37	37	17	190

In comparing "democratic" and "autocratic" homes in the above table it appears very clearly that educated parents usually are democratic in the home while less well educated parents usually are autocratic, though there are exceptions in both directions. The world of the last several centuries has been autocratic, and autocratic habits tended to penetrate the whole of society. Uneducated people tend to continue those habits, not realizing the ways in which democracy calls for a different manner of living. In general the better educated people are, the better they are able to understand others, and the more their minds are opened to what has been learned about human relations.

Thorndike, the psychologist, in his recent book, *Man and His Works*, out of a lifetime of carefully controlled research, supports this view especially as to item 5, which perhaps is the point most likely to be questioned. He finds that punishment for wrong action has little effect as compared with approval for right action. To emphasize this point he states concerning punishment: "By way of fear, shame and self-interest . . . the facts about their reformatory and preventive action upon convicted offenders are not encouraging. Indeed, it seems likely that if a thousand such were separated into two random halves, one of which was left unpunished, the future careers of the two groups would not vary greatly."

For thousands of years all "common sense" people believed firmly that sick and insane people were "possessed" by evil spirits. Medical science could not progress until that belief was outgrown through education. Many "common sense" people still believe that character and good behavior can be secured best by punishment, coercion and arbitrary authority. Democratic life cannot thrive except as that old folkway can be outgrown through education.

There is good reason for including an account of this study in a publication concerned with community development. The old-time community had great values which are vital to society, and which must be preserved. But also it had serious shortcomings which have tended to destroy its value. Among these shortcomings have been narrow-mindedness and lack of broad educational outlook. These limitations did not simply make the old community a quaint and homely place. They tended to blight the lives of small community people and have been among the causes of deterioration of small communities.

In endeavoring to restore small community life the aim should be, not to keep the old-time community unchanged, but to recover and to preserve its qualities of very great excellence while escaping from its handicaps, and to add those elements of growth and of excellence which have been better developed in the cities. Among these qualities which must be added to old-time community life none are more important than the spirit of free inquiry and a wide range of intellectual and educational interest. To overcome intellectual inertia is the most difficult problem in the development of small community life, but also one of the most necessary undertakings.

Report From Committee On Autonomous Groups

At a meeting of the Committee for the Study of Autonomous Groups in New York on November 16, 1943, a talk was given by Eduard C. Lindeman, of which the following, from Mrs. John Rogers, Jr., 16 E. 11th Street, New York, is a synopsis. It touches upon a fundamental social issue commonly overlooked.

"A Series of Propositions Dealing with the Place of Autonomous Groups in a Democratic Society"

"I. The folkways, those customs of which men are conscious and whose violation they resent, determine our standards of conduct. The compulsion of the folkways may be stronger in a primitive than in a sophisticated society, but even in the latter it must be admitted that the folkways probably play a more important role in shaping conduct than any other element.

"II. The folkways are a product of primary-group experience. Folkways arise whenever and wherever conscious associational experience prevails.

"III. Although the folkways require revision in the light of new knowledge and experience, it seems true that the folkways are essentially democratic in nature. They are commonly accepted modes of behavior derived from common experience.

"IV. Rationalistic movements of thought in the 17th, 18th and 19th centuries (the British, French and American revolutions) brought most, if not all, of the existing folkways into question. It should be noted that this was the period of ascending political democracy. While political democracy was gaining almost everywhere in western culture, that common experience out of which standards of conduct arose (the folkways) lost its sanction.

"V. We are thus confronted with the following dilemma: arbitrarily organized functional groups (trade unions, chambers of commerce, etc.) being primarily end-gaining organizations, have become careless respecting means, and many of these make no pretenses on behalf of democracy; at the same time, primary groups (sometimes called face-to-face, friendship, or autonomous groups) having no immediate or short-term goal in view, continued to project folkways which were no longer accepted as valid.

"VI. Contempt for the outworn folkways became gradually contempt for those primary groups from which the folkways arose. While democracy was prized in the abstract, the roots from which democratic conduct emanates were being destroyed.

"VII. This situation has precipitated numerous confusions, a few of which are here enumerated:

(1) the confusion between relativistic and absolutistic morality (Hutchins, Adler, Maritain, Finklestein, Barr, Meiklejohn, etc.)

(2) the tendency to evaluate primary groups with the same standards applied to functional or end-gaining groups, such as

(a) the struggle to make primary groups permanent

(b) the effort to transform primary groups into functional groups

(3) Specialists are trained to organize and operate functional groups but not primary or organic groups. *(and these are the primary groups)*

(4) Some social theorists have come to believe that modern democracy rests solely upon functional groups controlled by law. They anticipate the emergence of reliable standards of conduct from the competition between various functional groups each striving to exert maximum pressure upon the state.

(5) Other social theorists, on the contrary, believe that a completely functionalized society which derives nothing from fellowship or friendship groups is destined to (a) frustration incident to the struggle for power, or (b) ultimate dictatorship as the only means of reconciling conflicting interests or competing functional groups.

"VIII. As we move steadily toward economic and social planning, the basic question arises: Is it possible to elevate the role of primary groups to a higher level of consciousness? If so, should persons be trained for this purpose? (Note: Another way of asking this question might be: Is it possible to bring the folk-wisdom out of which the folkways emerge into closer harmony with the tested knowledge of science?)—Eduard C. Lindeman."

REVIEWS

The People, the Land, and the Church in the Rural West (Chicago: Farm Foundation, 600 S. Michigan Avenue, 172 pp.).

This is an outgrowth of a series of conferences in Utah, Washington, Oregon, and California, directed by the Farm Foundation and the Federal Council of Churches. It is a real contribution to an understanding of rural life in the West.

The first three articles deal with the history of land tenure and farm tenancy. Then follows a discussion of the history of large-scale farming in California. Beginning with the mission fathers who mildly impressed Indians into agricultural service, large-scale farming has relied on the cheap labor of Chinese, Japanese, then Mexicans, and lastly migrant farmers from Oklahoma and other states.

For a considerable period peon-type labor was looked upon as un-American and as only an expedient for a transition period. Finally big business became entrenched in agriculture, and now effort for transition is looked upon as radical and disturbing. To quote the closing sentence of the article on California, by Varden Fuller, "In demanding that immigration restriction upon Mexico should not prevent continued augmentation of the farm labor supply, employer spokesmen talked of the 'practical versus Utopian' aspects of the farm labor problem—with the explicit interpretation that the *status quo* was 'practical'—all else being 'Utopian.'" Thus do "practical" considerations change the ultimate character of the population.

An article on "Land Settlement and Land Patterns in Utah" is especially interesting to students of community. In contrast to most of America's farming population, the Mormons of Utah settled in villages and farmed the surrounding land. An interesting result of this practice, as disclosed by other population studies, is that in Utah farm population remains on the land as it does not in any other part of the United States. American rural sociologists have been slow to recognize the abnormality of the isolated farm, especially for farm women. The drift from separate farm to village or city in part reflects a very deep human craving for community.

Another interesting chapter in this publication is "The People on the Land in Washington," by Carl F. Reuss. From 1930 to 1940, non-farm rural population in Washington increased 36%, farm population 12%, and the state as a whole 11%. Less than half the rural people of Washington state are full time farmers.

"A new relationship of people to the land is developing. Many people are living on the land, but making their living away from the land. . . . People will not take voluntarily to programs for placing as many farmers on the land as the land itself can accommodate. Rather, it appears that people will take kindly to the sort of program that brings them a combination of farming pursuits and non-farm employment to afford regular receipt of cash income. . . . Apparently our people will not take kindly to proposals for settling large numbers of people on the old-time family-size farm."

Our Jewish Farmers, by Gabriel Davidson (New York: L. B. Fischer, 1944, \$2.50).

An honest book, and for that reason valuable for anyone planning farm colonies or a cooperative farming community. The descriptions of Jewish agricultural colonies are stories of high hopes, heroic efforts, often spartan living by determined men and women of fine character—and final disaster. The Jewish Agricultural Society reached the conclusion that even if cooperative farm colonies could be economically successful, "the desire to be possessor of one's own farmstead outweighs any benefits that may be derived from colony farming."

Also, out of its experiences "the Society opposed farm partnerships. Long experience has proven that these so-called advantages are more than nullified by the weakness in a venture which is not only a business carried on by the heads, but a mode of living in which all members of the family are thrown into close contact; where, therefore, clashes of temperament are sooner or later bound to occur."

Though Jewish cooperative farm colonies have almost uniformly met with disaster, there are about 50,000 full-time independent Jewish farmers in America (about 1% of the total Jewish population). Many of these are highly successful, and they represent a wide range of location and activity. Perhaps another fifty thousand are part-time farmers. Much of their success has been due to the wise guidance and assistance of the Jewish Agricultural Society, financed from the Baron de Hirsch Fund.

Lest failure of farming enterprises should seem to be particularly a Jewish experience, it is well to keep in mind the record of the U. S. Reclamation Service. Notwithstanding all the technical wisdom and experience of that service and of the U. S. Department of Agriculture, the average experience has been that the first two settlers on a Reclamation project farm have met disastrous failure. Only

the third attempt, inheriting the results of these failures, has succeeded. Often all three were experienced farmers with substantial capital to invest. No Jewish farm colony was more of a failure than the Central Valley farm project of the state of California, well financed and directed by that widely experienced farm settlement planner, Elwood Mead, later Director of the U. S. Reclamation Service.

A reading of this book should be required of every person considering taking part in a cooperative farm undertaking. That course would save a vast amount of disillusionment and personal tragedy. Yet successful independent Jewish farmers have been very influential in promoting cooperatives among farmers. Cooperative farms and farmers' cooperatives are very different undertakings.

As contrasted to cooperative farms where land ownership is in common, it would seem to be feasible in some cases for neighboring farmers to cooperate to the extent of owning machinery together, buying and selling together, and perhaps dividing the work, such as mechanical maintenance, marketing, stock feeding, etc., so that each would do the work at which he would be most skillful.

Czech Farmers in Oklahoma (bulletin of Oklahoma A. and M. College, Stillwater, Vol. 39, No. 13, June, 1942, 120 pages), by Russell Wilford Lynch.

This is a striking account of the different results of different ways of life under identical circumstances. With the opening of Oklahoma in 1891, the lands described were settled by the Czechs and by their American neighbors at the same time, under the same conditions. The land cultivated by these Czech farmers and their neighbors is rugged and subject to erosion, and has poor soil, with extreme variations of rainfall.

From 1920 to 1930 the population loss among the Czechs was 1.2%, among their neighbors 20%. Of the Czech group 3.7% were on WPA employment, of their American neighbors 26.6%.

Czech farm owners have averaged living on the same farm 27.5 years; their neighbors about 17 years. Czech tenants average 11.5 years on one farm; their American neighbors about 6 years. A larger proportion of the Czechs had gardens, orchards and milk cows. A larger proportion of the Czechs had hogs and chickens, with more animals per farm than their American neighbors. Two-thirds of the Czech farm buildings were in good condition, as against a quarter of those belonging to their American neighbors. Four times as large a proportion of American farmers were living in "shanty" type houses, and four or five times as large a percentage of the Americans' home were unpainted, and had untidy grounds. Twice as large a percentage of the Czechs had water in their houses, and had telephones. Four times as many Czechs belonged to some organizations. With the Americans, church membership was almost the sole association; with the Czechs a general, non-religious cultural association was dominant. "The Czechs are invariably well educated." Many other similar comparisons are cited.

Among the conclusions stated in the bulletin are the following:

"The present differences in the material aspects of stability between the Czech and native American groups are differences they have created themselves by their own actions over a half century of time."

"Perhaps foremost among these ['broader groupings of ideas and attitudes which are the more significant elements in the Czech approach to agriculture'] is the Czech attitude toward the group as such. Social activities among the Czechs are on a group, rather than on a special-interest basis. The result is that there has developed in the individual a sense of belonging, a pride in the group and its tenets which is very strong. Just as in the agricultural village of Bohemia or Moravia the Czech felt that he was an important part of a close primary group, so in Lincoln County the same group pride and spirit have been developed through the social agencies the Czechs set up there to fulfill the functions of the village. As a member of such an active group, the individual not only has group pride but individual pride also, inasmuch as he feels that his individual activities play a part in group reputation and accomplishments.

"Such group spirit vitalizes group tenets. These are constantly reaffirmed through group contacts and strengthened through the social approval by the group of individual adherence to them. Probably the greatest lack among the native American farmers of Lincoln County is some such unifying motivating force as this.

"Among the Czechs . . . respect for the land as the productive element in agriculture is shown in the almost uniform group effort to maintain its productivity by the techniques with which group members are familiar, or new ones as they become known. . . . The reason these practices are so widely carried on by group members is not because these people are inherently better farmers than the native Americans, but because care of the land is a group tenet. The adoption of terracing as a group practice when this new technique of soil preservation became known is a proof that it is care of the land as a general belief, rather than specific inherited methods of maintaining it (such as crop rotation) which is the motivating group force in Czech relationships with the land."

"The Czechs respect the land as a place to live. They see the land as a place of permanent abode. The Prague (Okla.) Czech group set up social institutions which enabled them to round out their enjoyment of rural living and then set about making their farm residences into permanent homes."

"One of the strongest group tenets among the Czechs is a belief in the essentiality of self-sufficiency on the farm. Indications of these are found in the devotion of such a large proportion of their cultivated land to feed crops, in the number and kinds of animals they keep on their farms and in the devotion of a generous portion of the family's time to the preparation and preservation for family consumption of food raised on the farm. It must be pointed out however that the Czech farmers in the Prague area do not favor self-sufficiency at the expense of market production."

"Is there any remedy which will change the trend of conditions among other farm groups? . . . No matter where the impetus for such change originates, its actual consummation is a group matter. Therefore, if such change may be accelerated (which not all authorities would agree is possible), the means must be through an increase in group cohesion and group contact. This resolves itself into a matter of group organization, good group leadership, and definite group objectives."

Perhaps for reasons of tact this bulletin may have overemphasized the element of group activity as a cause of greater success among the Czechs. As important as is the element of community, it is probable that the general cultural level may have been no less controlling. Both education and the development of group (community) life are essential.

Extracts from "The Community Broadsheet"

The winter 1943-44 issue of the "Community Broadsheet," organ of the English organization, the Community Service Committee, is received. This has more literary quality than most similar American publications. It presents reports on about twenty-five community projects in England, and on others in Australia, Canada, Eire, China, Mexico, Paraguay; and also contains articles of general or philosophical nature. The following quotations give a hint of their spirit:

"We find ourselves benighted in the woods, and the bears are coming out. Preoccupied as we are with the habit of finding out more and more about less and less, we have assembled quite a lot of data about the barks and about the lichens, and even a bit about the bears. But we have lost our view of the horizons, and we don't know our way home. There never was a time when you could get so much information about anything—except only how to live and be glad of it."

"Against some such background community sets out to rediscover, as well as it may, the values of the whole life in a piecemeal world. And it turns with unerring instinct to the land as a necessary beginning for its work."

"If any should exalt husbandry into a cult and seek in the life of the land a religious experience, he is on a slippery slope."

"Community must indeed find its roots in a new relationship, not with the earth but with God. . . . Of the compulsion of its own vitality it must needs find expression in daily life and work."

"The influence of urbanism has cast its lengthening shadow across the health, the sanity, the philosophy and the social integrity of the population. . . . The contribution of the countryside has been vital in our history and can be again, but of late we have been living recklessly on a steadily dwindling capital."

"This impersonal herding together is no natural order of life, but an economic excrement alien to our birthright."

"Now we are all thinking audibly, not simply of getting back to the fields (as we must if we want to live), but of taking our industries with us."

"As to becoming cut off from the world, the village can hardly again—even if it would—become the lonely huddle of cottages that it was. . . . We cannot run away from our civilization, such as it is. But we can shape it nearer to the heart's desire."

"Community-in-a-field is not concerned to go back to primitivism, but to go back to essentials. . . . It seeks not to deny life but to find its wholeness."

"Man insofar as he is an animal is bound to the soil . . . the longer he remains urban bred, the more his nature is divorced from the background of human wisdom."

There are articles about "Soil Microbes and Their Work," on "Soil Fertility," on "Biodynamic Farming," the latter by a widely experienced man who is committed to it. The writer states: "The biodynamic methods are no longer in the pioneer stage. . . . These methods have been applied for the past twenty-five years in different parts of the world."

In an article on "The Agricultural Community," J. H. Watson writes:

"Why anyone should imagine that everyone must live under one roof in order to claim the title of community is a major mystery. It is essential to family life that families have their own roof. . . . Unless there is the utter sanctity of the home . . . unhappiness ensues, and there is no community on earth which can survive if one of its women lack peace. . . . The heartfelt thankfulness with which a woman locks her door on the critical world each evening is an essential to be cherished."

Community Service, Inc., has a few copies of this issue, which can be supplied for 25 cents each.

✓ The Future of Farming--Further Comments

Comments in the last *Community Service News* on the prospect for cotton farming brought interesting reactions. Mr. D. Howard Doane, head of the Doane Agricultural Service, the country's largest farm management organization, quotes with approval the following appraisal: "The future of cotton should remain about as it is because its position as substitute and substitutor appear to be about equal."

On the other hand, Dr. William J. Hale, of the Dow Chemical Company and of the Farm Chemurgic Council, expressed the opinion that cotton farming in America may largely cease within ten years. He states that a new form of nylon has been produced which is ten times as strong as that now on the market. While synthetic fabrics are infringing on cotton, protein foods for animals and men are being produced by the action of yeast on chemically treated sawdust, and are infringing on the market for cottonseed meal. In peace time tropical oils compete strongly with cottonseed oil.

Formerly America produced about two thirds of the world's cotton. With the development of cotton in Brazil, Egypt and elsewhere, the American proportion has decreased to 16%. It seems doubtful whether even miserably paid share-cropper labor can long compete with peon farm labor in other countries.

A Test of Biodynamic Farming

In the last issue we referred to a study of types of soil tillage carried on at St. John's University at Collegeville, Minnesota. A detailed report of the results of these trials has since been received. The following list gives the order of satisfactory results received from various types of treatment, listed from best results to worst, the best being with peat, and the poorest with potash and phosphate.

"Peat—10 tons per acre. This is a local product and is taken from a part of our Lake Sagatagan lake bed known as 'Meyer's Bay.'

"Synthetic Manure—6 tons per acre. This was made from rye straw, lime, ammonium sulfate, and treble phosphate as described in Bulletin No. 369, 'Artificial Manure Production on the Farm,' Missouri Agricultural Experiment Station, Columbia, Mo. The cost of treatment per acre for the chemicals used is about five dollars.

"Peat, phosphate and potash.

"Nitrogen, phosphates and potash.

"Manure—10 tons per acre. This was a raw cow manure from which the liquids had been separated by the sewer system. In 1942, however, the manure was a complete manure, gathered from the barn where the cattle are herded together in the loafing system.

"Nitrogen—100 pounds of ammonium sulfate in 1941 and 200 pounds in 1942.

"Biodynamic Manure—6 tons per acre. This treated manure was at least two years old and had been prepared from a mixture of horse and cow manure with the aid of Dr. Rudolf Steiner's 'Biodynamic Agricultural Preparations.' Since the manure suffers a loss of nearly half of its weight during this process it was estimated that six tons of this material should be approximately equivalent in mineral content to ten tons of raw manure.

"Control tract without any treatment.

"Phosphate—100 pounds per acre. This was the standard treble phosphate containing 43% of phosphoric anhydride (P_2O_5).

"Potash—200 pounds per acre. Commercial potassium chloride containing 60% of potassium oxide (K_2O) was used.

"Phosphate and potash."

For half a century St. John's University has engaged in agricultural research.

COMMUNITY NEWS NOTES

As previously announced, the American Country Life Conference will sponsor a meeting at the Sherman Hotel, Chicago, on April 11-13. The theme of the conference is "Farm and Rural Life After the War," and delegates, representing interested organizations, will study the problems through five committees: "Kind of Farms After the War," "Living Standards for Rural People," "Educational Standards for Rural People," "Cooperative Activities of Farm People," "World Relationships That Affect the American Farmer."

Merom Rural Life Institute, at Merom, Indiana, occupying the buildings of the former Union Christian College, has summer conferences, including a 12-week training course for theological students preparing for the rural ministry. There are accommodations for families, and expenses are very moderate. Mr. Shirley E. Greene is Director.

A detailed report of a regional conference of the Rural Life Association, at Penn College, Oskaloosa, Iowa, October 28-29, 1943, describes an educational session such as must be repeated many times in the process of making Americans aware of the issues involved. Among the speakers were President Elliott of Penn College, Monsignor Ligutti of the National Catholic Rural Life Conference, E. R. Bowen of the Cooperative League, and a number of Iowa farmers. A copy of the report (mimeographed) will be sent on request. (The Rural Life Association has its headquarters at Quaker Hill, R. R. 2, Richmond, Indiana.)

The news letter of the Family Community Project of Addison, Michigan, under the direction of Dr. Regina Westcott Wieman, offers bits of family and community philosophy. This is an interesting project.

The Conference of Southern Mountain Workers met at Asheville, N. C., on March 7-9. The name of the organization was changed to "Council of Southern Mountain Workers," "in order that we might approach our new program as a council over matters of common and cooperative concern for the benefit of the mountain people." Effort will be made to extend adult education and cooperatives. Dr. Alva W. Taylor, 101 Bowling Ave., Nashville, Tenn., is Executive Secretary.

The Hartland Area Project (Hartland, Michigan; Mrs. M. B. Crouse, director) is one of the more ambitious and promising rural community projects of the country. Its own description of its aims is as follows:

"The Hartland Area Project is a social experiment. It is an attempt to transfer to rural life ideals worked out through a highly socialized industrial experience. The industrial ideal was 'Friendly Association for Whole-hearted Service' which in its application to our rural life has been expressed as 'Friendly Association for Community Service.' This ideal applies to all activities of the Hartland Area Project. Its main objective is as follows:

'The Hartland Area Project is an effort to lay out a district, in a typical rural community with a village center, containing an ultimate school population of about 1000 children in all grades and a total ultimate population of about 4000, and to make available to this group, with generous adequacy, all the creative and constructive social and educational influences, to the end of more rapidly and effectively evolving a richer and more abundant individual and community life.'

"The activities now functioning under professionally trained directors are: Cromaine Library, Dramatic Arts Department, Hartland Area Business and Accounting Service, Helping Teacher Service, Music Department, and the Social Service Department.

"In addition to the above there have evolved quite a number of local voluntary groups and committees which work actively along cooperative lines, contributing to the objectives of the Hartland Area Project. One of these is the Hartland Area Recreation Cooperative which provides a place for roller skating, dancing and general community parties. It also serves as a gymnasium for the Hartland high school. Another is the Hartland Area Products Cooperative, the name of which suggests its character."

"The Transvaal Agricultural Union Women's Section are taking a great interest in the Transvaal Library Advisory Scheme. Library Committees are being formed, premises secured, and the exchange of books organized. It is proposed ultimately to divide the Transvaal into 15 regional areas. In each of these there will be a regional library which will see that town and village libraries are adequately supplied with books including books and pamphlets on subjects of special interest to each community."—From *The Countrywoman* (London), September, 1943.

General Mills, Inc., Minneapolis, is becoming interested in rural life for young people. T. A. Erickson, consultant for rural services, made an address (copies on request to General Mills) entitled "Rural Youth and Our Victory Program" in which he outlined briefly the work of eleven major agencies concerned with the life of rural young people, such as 4H clubs and the Future Farmers of America.

CURRENT PUBLICATIONS

"Pennsylvania Handicrafts" is a mimeographed publication of the Pennsylvania Department of Commerce, Harrisburg.

The *Communiteer* for January, news letter of the Rural Cooperative Community Conference (New City, Rockland County, New York), presents a "Brief for Community," a sort of creed or code for community living. The issue also includes reports from several cooperative community projects.

The Rural Settlement Institute (Van Wagner Road, R.F.D. No. 1, Poughkeepsie, New York) issued its second annual report in January. This Institute has produced two of the most useful studies on cooperative agriculture. They are: *Research Guide on Cooperative Group Farming*, by Eaton and Katz, bibliography; and *Exploring Tomorrow's Agriculture; Cooperative Group Farming*, by Eaton, a record of American cooperative farm projects. The main part of the latter book describes and appraises the cooperative farm projects of the Farm Security Administration. The latter part briefly discusses other cooperative projects in America. Of "utopian" farm group movements there have been about 150 in this country. The concluding chapter deals with group farms in other countries. This is perhaps the best presentation which has been made of the case for cooperative farming in America.

Two other books by Henrik Infield, director of the Institute, are shortly to be published. They are: *Cooperative Communities at Work; a Survey of Past and Present Practice and Its Application to Post-War Settlement*; and *Cooperative Living; a Study of the Cooperative Communities in Palestine*.

A chief purpose of the Institute is to serve as a center of information on cooperative community development. Reprints of various articles on the subject will be sent by the Institute on request.

Building and Maintaining a Local Chamber of Commerce (Washington: Chamber of Commerce of the United States, 55 pages).

This is an excellent guide to follow in creating a civic organization in any but the smallest communities, though it should not be followed blindly. While the Chamber of Commerce as a rule presents itself as *the* organization representing the economic interests of the community, by habitually eliminating or ignoring representation by labor it becomes a class organization, calling for counter-organization by labor, and so aggravating class distinction. The danger of destructive class conflict is so great in our country that it would seem to be very wise policy to create a basis for total community unity by including every economic interest in an organization which presumes to represent the economic life of the community.

Making "Post War" serve the community: The U. S. Department of Commerce publishes a "Store Modernization Check List." This is an outline guide, drawing attention to particular details in which a store or other commercial building may be made to serve its purpose.

When young men return after the war there may be real difficulty in employment during a period of transition, especially in communities without industries. If the young people must leave home to get temporary jobs they may never return, and the community may become more nearly a dead town.

If all or nearly all the commercial establishments of a community should get together, employ a qualified person to suggest certain uniform changes which would add quality and unity to the appearance of the business district, and if each firm should use this check list as a guide to making minor changes for the better, the appearance of the business district might be transformed and a difficult period for labor might be successfully met. By acting in unison through a committee, changes could be made to harmonize, purchases could be made in quantity, and contracts, as for painting, window changes, etc., could be made in large enough units to secure economies.

For such a purpose the "Store Modernization Check List" is excellent.

Three Publications Showing How to Use Paper Wastefully in Wartime

Marching Home; Educational and Social Adjustment After the War, by Morse A. Cartwright, Executive Officer, Institute of Adult Education (New York: Department of Publications, Teachers College, Columbia University, 1944).

An expensively printed statement, partly popularized and "pepped up," and partly in academic or bureaucratic terminology, on opportunities for rehabilitation and vocational training for returned soldiers. In spite of its ostentatious presentation it is a valuable, brief, general statement of the subject.

Community Action for Post-War Jobs and Profits, Industrial Series No. 6 (Washington: Bureau of Foreign and Domestic Commerce, U. S. Dept. of Commerce, 1943, 32 pages).

A pictorially diluted, clumsily arranged collection of elementary information. The same material well organized and simply presented could have been produced at a tenth the cost and could be mastered in a quarter of the time. This is typical of many governmental publications, especially of some of the independent agencies, which try to substitute expensive printing and paper for hard work and intelligence in presenting a subject.

A Procedure for Community Post War Planning; Albert Lea, Minnesota, *Charts a Course* (Com. for Economic Development, 285 Madison Ave., N. Y.)

A description of how Albert Lea made a study of post war jobs needed and available, and otherwise planned for post war stability and progress. Contains valuable suggestions. The presentation is unnecessarily expensive and elaborate, with as many as ten sizes or styles of type on a page, making reading difficult.

STATISTICAL NOTES

According to Mr. Bennett, chief of the U. S. Soil Conservation Service, as reported in *Agricultural Missions Notes* for October, 1943, only about 11% of the earth's total land area is capable of cultivation now or in the immediate future. Two billion people must get their support from four million acres.

Such figures give too great an impression of finality. When ancient Peru had a greater population than any European country most of its sustenance came from skillful treatment of mountainous or arid land which almost certainly would have been classed by Mr. Bennett as unfit for agriculture. With enduring peace, good government, advancing technology, and education, probably more than half of the world's land area could be made to produce large crops. But soil conservation is today the most effective way to maintain production.

One of the more intelligent and useful pictures of general farm conditions issued by the U. S. government is *Getting Established on the Land*, by the Bureau of Agricultural Economics. From this the following paragraph is quoted:

"So many people moved off farms from 1920 to 1930 that, in spite of heavy increases in farm population after 1930, there were only 115,000 more farm people in 1937 than in 1920. The natural increase in farm population was more than 7,600,000 in this 17-year period, or almost 450,000 people each year. Most of them moved to the city."

"Since 1915, the infant mortality rate in the expanding birth registration area of the United States has been reduced by more than half." This statement introduces a bulletin from the U. S. Public Health Service (Reprint No. 2407, from *Public Health Reports*, Vol. 57, No. 40, October 2, 1942. pp. 1494-1501).

In this general improvement we see reflected the general attention given by national, state and local governments to various sections of the population. Cities are served by hospitals and health departments. Farm areas are served by the many and varied branches of the Department of Agriculture. Small towns in between are neglected. For the year 1939 the city death rate per 1000 live births was 41.1, the rural death rate was 46.1, and the small town (2500 to 10,000 population) rate was 50.1.

In 1915 the city death rate was about 10% higher than the rural. While both were being cut in half, the city death rate was reduced faster. The concluding paragraph of the bulletin reads:

"The reduction in infant mortality which has taken place in cities has probably been due largely to increasing emphasis being placed on the principles of sanitation, to the establishment of well-baby clinics, to increasing use of hospitals for delivery, to compulsory pasteurization of milk, and to the application of modern medical knowledge."

Most of these changes are within the reach of small towns.

According to the Bureau of Labor Statistics, the peak of war employment finds 63,500,000 Americans at work:

- 10.5 million in the armed forces
- 18 million in manufacturing
- 21 million in non-manufacturing industries
- 4 million self-employed
- 9 million in agriculture (8,400,000, according to U. S. Dept. of Agriculture)
- 1 million unemployed

It is estimated that after the war and demobilization, about 17.5% will be employed in agriculture, against 14% at present. The farm labor shortage has been decreasing, due to the closing of war plants that are overproduced.

Rural Youth in Branch County, Michigan, by F. M. Atchley, E. F. Rebman, and D. L. Gibson (East Lansing: Michigan State College, Jan., 1944, 33 pages).

A survey of conditions, needs, and desires of boys and girls in a south Michigan county in 1941-42. Clearly presented.

Standards for Neighborhood Recreation Areas and Facilities (New York: National Recreation Association, 315 Fourth Avenue, 16 pages, 15 cents).

A bulletin dealing with desirable acreage of playground space in relation to population, with a statement of the particular facilities needed for different groups. Such a set of standards, though not to be followed in a routine manner, is a very helpful guide.

Town and Country Church is a periodical published by the Committee on Town and Country, Home Missions Council of North America, and the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, 15 cents ■ copy. The first issue for 1944 contains "An Outline of Steps for Study of Local Communities," by Ralph L. Williamson. This is suitable for a brief two-day study of a small community by a group, such as members of a church or service club.

"The Mountain Comes to the School," New Dominion Series No. 46, February, 1944 (Extension Division, University of Virginia, Charlottesville, Va.). This issue describes development of a community council and a community program in an isolated community of Cullman County, Alabama. A well written, interesting story of a suggestive development. The New Dominion Series leaflets, published once or twice ■ month, are sent without charge.

Representative Patman has introduced a bill into Congress (H. R. 3200) to provide for the transfer of small war plants in small communities to small-scale industrialists.

The "Conference of Alcoholic Beverage Industries," 551 Fifth Avenue, New York, is now beginning a new periodical, the *Community Recreation Bulletin*. Reasons for being interested in community recreation are stated as follows:

"Among members of our Conference are the American Hotel Association and the National Tavern Association, Inc. Reputable members of these associations do not want under age patrons in their places. They see these young people as definite threats to their business. Distillers, package store dealers, vintners, and others in the Conference have a similar selfish interest in attempting to keep young people out of places where alcoholic beverages are served.

"It is the experience of all familiar with the problem that young people seek to enter taverns and cocktail lounges only when the community is remiss in failing to provide other places for them to go. Young people want to be with others of their own age, they prefer soft drinks to stronger beverages, and they want their own particular type of entertainment—jitterbugging, for instance.

"Communities throughout the nation have proven that when these simple wants are met, you have few problems with adolescents in taverns. Fail to meet these wants and young people will take the next best thing at hand, which may be the tavern dance floor."

The main article in this issue is a list of do's and don't's for 'teen-age recreation projects.

In the *National Municipal Review* for March, 1944, an article by William A. Ross, Consultant, Public Service Occupations, U. S. Office of Education, states that "more than 80,000 governmental employees, local, state and federal, are enrolled in federally aided training classes in 37 states; 55,000 others receive instruction." They are being trained for greater proficiency in their work. As yet this service has not been extended to small communities. This might be done partly by correspondence courses.

The March issue of *Land and Home*, organ of the Catholic Rural Life Conference, contains an article by Emerson Hynes, "Chesterton and Rural Culture." From it we quote:

"The tendency in this nation is to consider the rural problem as primarily and essentially an economic one. . . . With Chesterton we must come to see that the rural problem is primarily, though not exclusively, a cultural problem. . . . If the urban values are what rural people want, then they will simply use their better economic circumstances to save money so they can go to the city. . . . Rural people must be proud of their unique values and of their culture, or they will not stay rural. Higher farm prices and improved economic standards do not necessarily mean a better rural life. They may be only a bribe to keep people in one place when their hearts are elsewhere. Bribes always fail."

COMMUNITY SERVICE ACTIVITIES

Community Consultations and Lectures:

Since the last *News* Mr. Morgan has visited Wadsworth, Ohio, speaking at the annual meeting on February 8 of the Civic League, on "A Post War Design for the Small Community." At the beginning of March he spent two days at meetings with county and local groups in Tuscarawas County, Ohio, on plans for county and community development. Following these meetings the village of Tuscarawas has organized a community council.

Tuscarawas County has numerous coal mines and ceramic plants, several small cities and villages, and varied agricultural interests. In such circumstances community interests are much interrelated, and county or regional organization, with some specialization of activities, along with local community organization for purely local community interests, seems to be most feasible. Mr. Bert E. Wynn, of Sugarcreek, Ohio, is chairman of a committee for developing a county council.

Mr. Morgan's future engagements include: a trip on March 31, to Morris, N. Y. (near Utica) to advise concerning problems of recreation, vocational guidance, community cooperation, etc.; a week at Hagerstown, Maryland, April 10-16, at the Farm and Community School held by Mennonite and Brethren groups; an evening address on May 23 at the annual meeting of the Town and Country Commission, Ohio Annual Conference (Methodist) at Columbus; address and consultations at the May Conference of the Hartland Area Social Service, Hartland, Michigan, May 26-27; and an evening at Topeka, Indiana, May 22 or 29, speaking on community development before the Chamber of Commerce.

Medina, Ohio (population 5000), after conferences with a representative of Community Service, Inc., has organized a community council, composed of representatives of 34 local civic organizations. Reverend Ormund A. Shulz, of the First Congregational Church, who was active in developing interest, has been elected president.

Small Community Industries:

The study of small community occupations and industries by Community Service, Inc., has made headway, but considerable work remains. Information concerning successful small community occupations and industries is desired and appreciated.

In the progress of this study one fact stands out clearly. *The day of small community industries has not passed.* In many hundreds of cases and in all parts of the country there are small industries, some of them newly developed from new needs and possibilities, some of them in the third or fourth generation, which are prospering. Very commonly it is the opinion of the proprietors that small communities are more economical and satisfactory places to work.

These small community enterprises range in size from those employing one or two helpers to those employing one or two thousand. The following two cases represent extremely small undertakings.

An Ohio potato farmer, approaching the age of fifty, found his work too hard. Having successfully made a set of Venetian blinds for his own home, he decided to make them to sell. Setting up in business in an abandoned grist mill building on a well traveled highway, he rigged up most of the necessary equipment himself, investing \$300 or \$400 all together.

With his wife as part-time helper he makes Venetian blinds and sells them to passers-by on the highway, without advertising or other sales effort. Five years of operation have been successful. Of his total sales of \$10,000 a year about half represents wages and profits for himself and his wife.

The other case is quoted from the *Countrywoman*:

"News from South Africa tells us of an enterprising woman who is making good use of natural resources in these difficult days. She was formerly Miss Corrie Uys, Hon. Secretary of the Federikstad branch of the Women's Section of the Transvaal Agricultural Union. She attended a demonstration on the use of sheep skins, and learnt how to make various articles. Today she is employing six girls and boys to help her make slippers, children's coats, baby shoes, quilts, powder puffs, toys, etc., for at least four big firms in Cape Town, and is making a net income of some \$200 a month."

Household repair service opportunities: In many post war communities there will be room for small businesses in the repair of home equipment—gas stoves, refrigerators, washing machines, bicycles, sewing machines, miscellaneous electric welding, etc. The Christy Supply Company, 2835 N. Central Avenue, Chicago 34, Illinois, offers a correspondence course on such repair work and on the business handling of repairs, charges made, etc. A competent person who has taken the course has found that letters received in answer to questions are intelligent, businesslike, and to the point.

The Community Travelers Exchange:

Gasoline rationing greatly restricts the activity of the Community Travelers Exchange, but the idea is heartily received. Information will be sent on request.

Correspondence Course on the Small Community:

For the use of persons and groups wishing to prepare themselves for significant work in small communities, Community Service is making available instruction and materials for study through correspondence, as has already been announced in our last issue. A local group might find this course especially valuable if taken in connection with a community survey. Community Service, Inc., is prepared to assist in planning such surveys, and in utilizing their results for community improvement. A group conducting a survey and at the same time pursuing a course in the community might be enabled to carry out its work with greatly increased understanding, skill, and efficiency.

COMMUNITY SERVICE PUBLICATIONS

THE SMALL COMMUNITY: FOUNDATION OF DEMOCRATIC LIFE,
by ARTHUR E. MORGAN, \$3.00

"No book has come in for more regular reference and discussion during our summer school period than THE SMALL COMMUNITY."

—J. H. Kolb, Professor of Rural Sociology, University of Wisconsin

Community Service also has available a special edition of THE SMALL COMMUNITY, bound in durable paper, price \$1.50 postpaid. Valuable for use in study courses in parent-teacher associations, civic clubs, community councils, churches, etc. Reduced rates for study groups.

A DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 50 cents.

Brief descriptive entries for over 200 organizations, grouped according to the community problems with which they are concerned. Use of this directory may locate the help your community needs in health, recreation, government, or other areas.

SMALL COMMUNITY ECONOMICS, 25 cents.

A 40-page booklet with chapters on occupations, industries, and community economic planning. Helpful to those working for a balanced economic life in their communities.

COMMUNITY SERVICE NEWS, issued bi-monthly, \$1 a year. For those who wish to keep up to date on conferences, articles, and publications in the community field.

COMMUNITY SERVICE, INC.
Yellow Springs, Ohio

I enclose \$....., for the items checked below:

- ☐ THE SMALL COMMUNITY, paper-covered edition, \$1.50
- ☐ SMALL COMMUNITY ECONOMICS, 25 cents
- ☐ DIRECTORY OF ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 50 cents
- ☐ The three publications above will be sent for \$2.00.
- ☐ THE SMALL COMMUNITY (cloth), \$3.00
- ☐ A year's subscription to COMMUNITY SERVICE NEWS, \$1.00
- ☐ Minimum Membership in Community Service, Inc., \$3.00
- ☐ Participating or Institutional Membership in Community Service, Inc., \$5.00
- ☐ Corporate Membership in Community Service, Inc., \$10.00
- ☐ Contributing Membership in Community Service, Inc., \$25.00

I should like to receive, without further expense to me, one of the following, as checked (for Participating, Corporate, or Contributing Members): ☐ A copy of THE SMALL COMMUNITY (paper edition); ☐ A year's subscription to the quarterly journal RURAL SOCIOLOGY.

Name

Address

CONCERNING COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constituted a crisis which called for steady and creative effort.

The succeeding three years have borne out this judgment. Correspondence and requests for help have increased markedly, the membership has grown greatly, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give. Following are the chief areas in which Community Service, Inc., is working at present:

1. Cooperation with communities, community groups and individuals in developing all-round community life and organization.

2. Research on ways of making a living in small communities and developing in communities a varied economic life which will make them self-sufficient in a wholesome way. Results of this study will be made available during or after the war to young people returning to communities and wishing to help build a sound economic base for their communities.

3. A correspondence course on the small community. This is offered to individuals and to study groups. Reference books are supplied, and typewritten comments returned with students' papers.

4. The Community Travelers Exchange. While this will be more practicable after the war, much of the preliminary work of preparing a directory of projects worth visiting can be done now. A small number of members have enrolled.

5. Lecture and consultation service. Communities and conferences may secure the services of persons experienced in community work by making arrangements well in advance of the date desired.

6. The bi-monthly publication of *Community Service News*, preparation of articles on community subjects, and occasional other publications.